THE ANGLICAN DIGEST

AUTUMN A. D. 1961

CREAM OF THE AUTUMN CROP

The Bridge Builders, by H. A. L. Rice,
the 1961 Autumn Selection
of the Episcopal Book Club

The characteristic genius of Anglicanism, and the inherent energy of grace which has kept the Church firm throughout four centuries are seen more clearly in the lives of these nine great Anglicans than in any formal history. They are men of strikingly firm character and strongly individual gifts, yet between them they build a composite picture of the Christian communion which stands as a bridge between the Catholic and Protestant traditions of the Christian faith. They are not founding fathers, since they were all born into the Church, yet the life of each one is a strand without which the Church of today would be the poorer. There are Cranmer and Hooker, by whom the Church found a definition of its boundaries; Ken and Law, of the saintly lives; Bray, the burning missionary; Wilson, the shepherd of souls and father of his people; Woodard, who single-handed founded school after school for Christian education; Neale, whose hymns did much to recover for Anglicans the lost heritage of Catholic devotion; Gore, who was scholar, pastor and teacher in the seed-time of the tractarian revival.

The author wears his historical learning lightly; all the same, it can be seen in the fascinating details of these lives and the sureness with which the character of each of his Bridge Builders is rounded in.

The Bridge Builders, published at $4.00 by Longmans, Green & Co., 119 West 40th Street, New York 18, N.Y.

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AUTUMN A. D. 1961

the anglican digest

- some things old
- many things new
- most things borrowed
- everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

CHURCHWORK

WE need to turn a cold and fishy eye on all that we do as "Church work" (our programs, meetings, rummage sales, bazaars) and ask ourselves whether the things we do help people to remember that God made the world, God loves the world, and God is here in His world. We are the people whom God has called to be His witnesses in the world. Does our "Church work" (what we do in our parishes and our communities) declare the Good News that God really loves the world? Would it make the slightest difference in our community if our parish church and all its members were to be eliminated overnight?

Only a small percentage of the people in any community have ever had any direct association with the Church. We need to have the courage to see ourselves as others see us, and to face the opinion the world has of us. Much of the world regards us as people who are satisfied with the *status quo*. They see us as members of an exclusive club where grace is said at meals.

We, who should dedicate our wills and energy to do the work of the Lord, have turned in on ourselves. The maintenance of our own culture has become a matter of life and death. If our only purpose in getting new members is to pay our bills, our Gospel isn't very good.

The Church is being defeated by our perverted image of Church work. Those whom we would attract recognize Church work — our dinners, teas, benefits — for what it really is: just maintenance work. It is not surprising that, to them, what people do in the name of the Church couldn't matter less. That kind of maintenance work is destroying the concept of Church work as being an activity related to God.

The day after her election as president of the local churchwomen, a recent convert called me in despair to say, "I was confirmed because I believed the Church has something to do with the problems of life, and now I find that I am supposed to get on the ball and get ready for the annual bazaar!"

Some years ago, the Governor of Minnesota, lacking state funds to improve the quality of personnel in state mental hospitals, called on religious bodies in the State to recruit members to serve as volunteers. Two years later, he had to report bitterly that the program had failed completely. He had received more response from the members of the Junior League of the city of St. Paul than he had from the members of all the religious organizations of the State.

Look around you. What are the needs and problems near at hand that you might be able to solve? One small group did just that, and now, two years later, it has developed the finest work among the aging there is in the country. One devoted Churchwoman I know, a hairdresser by trade, spends her free time on weekends combing and setting the hair of the ladies in the county old peoples' home. The members of her parish guild complain that they cannot get her to do "Church work!"

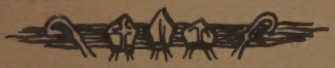
There isn't enough money in the world to meet the cost of all our health and welfare needs. No taxation will ever be able to do it. There is no solution to our human situation unless people give themselves to the tasks near at hand.

You have a mission in the city, in the suburbs, in the country. The Church's job is to be a means of reconciliation. The Church's job is to be the salt, but salt is good only when it is absorbed. The Church's job is to get lost in the city, in the suburbs, in the country. Our trouble is that we always want a credit line.

God made this world and God is in this crowded, struggling, fast-changing world. To be in

communion with that God, I have to be able to see and to struggle against those things that distort His world, and all I can do is to do that, this day.

Scram! Get out! Get on with the job! There is Church work to be done. Get on with the mission! — The Suffragan Bishop of Colorado; taddled from *Advance*.



BISHOP OF SODOR AND MAN

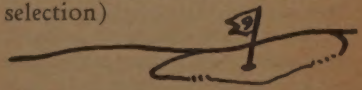
Thomas Wilson was born at Burton in Cheshire, and became Bishop of Sodor and Man in 1697 (his jurisdiction was the Isle of Man, one of the several islands west of Scotland included in the original Diocese of Sodor —from "Sudreys," i.e., Southern Isles; ". . . and Man" was added in error by a 17th century legal clerk).

The Bishop toured his island diocese and was horrified at the state of the religious life of the people and the poor condition of the churches. Immediately he ordered church buildings to be repaired and services to be held regularly, but he was most concerned for the people themselves, for he knew he was their chief shepherd.

The Bishop called together all the priests and admonished them to visit and care for their people. He also insisted that people send their children to catechism, and would not allow people to be godparents unless they had been confirmed and received Holy Communion. He was often in trouble with the civil authorities because he publicly disciplined people who broke the rules of the Church against slander or immorality, but he won out in the end.

He set up a library in every parish and wrote several books himself; his catechism was the first book to be printed in Manx, the island language. He found that there was no physician on Man, so he sent to England for medicines and began to look after the sick himself in addition to all his other duties. He gave medicines free to the poor, and collected a supply of spectacles so that he could give them to old people who could not see well.

Bishop Wilson was much loved by the people on the island and he lived to be 93 years old. —Taddled from *Home Words* (a diocesan magazine feature section edited by the author of the EBC's Autumn 1961 Embertide selection)



Golfer: "We should be in Church this morning instead of out here on the golf course."

Companion: "It doesn't really matter today because my wife is sick and I couldn't go anyway."—*A Parish Bulletin*

CANONICAL CRASH HELMETS

THE everyday dress of one generation tends to become the formal dress of the next, and as it becomes completely outmoded, it developes into ceremonial dress. At that stage it becomes a link with the past, a guarantee of continuity, and at the same time, it depersonalizes the wearer by investing him with the dignity of his office. We see the clothes rather than the man. This principle applies to the Queen, judges, mayors, knights of various orders, members of the armed forces, freemasons, and others, as well as to members of the clergy.

When a bishop wears "full pontificals," he is dressed not like a Tibetan lama, but like a Roman nobleman of the fourth century. If we were to start afresh, he would instead wear, on the most important occasions, the morning dress we associate with weddings, funerals, and race meetings—varying the color of coat, waistcoat, stock and top hat to suit the kind of event. He would carry gloves and an umbrella or cane. The inferior clergy would no doubt wear black jackets and striped trousers, with bowler hats; and in a hundred years they would still be wearing them, which would be as outmoded as the episcopal gaiters are today, but very much less attractive than the full dress now worn. Since ceremonial dress is inevitable, let it have a real historical significance. One does not suppose that the Church of the future will wish to be reminded especially of the mid-twentieth century, but she can still rejoice in the end of the centuries of persecution which the most venerable of her vestments perpetuates. If we are driven back into the catacombs, then we shall be forced to abandon the clothes which mark us out for arrest and savage punishment.

The distinction should be drawn between ceremonial robes of office and every-day dress. The latter surely ought to be contemporary. Episcopal gaiters made sense when bishops rode about their dioceses on horseback. Should they not now wear crash helmets? — An English Priest in *Time and Tide*

WE RECOMMEND

❧ As a love story, *Light the Dark Streets,* by the Rev'd C. Kilmer Myers, the story of a parish's attempt to enfold and civilize a street gang of adolescents who had experienced too little human love to understand the love of God. The Johnson boys knew no father, only a succession of men who resented them. Tom fled by the fire escape every evening from his parents' brawls. Sue had been raped by her uncle. The staff and congregation of St. Augustine's Chapel (Trinity Parish, Manhattan) gave past hurting for than two years before a few of the gang could begin to believe that they mattered to someone. Father Myers points out that much of the story could have happened in a social center or settlement house, but every line he writes glows with something extra: the love of Christ for each unique, irreplaceable individual. Law and order, a safe society, were not what Fr. Myers and his people struggled for; they fought to break the cycle of hate, anxiety, and revenge, to free the souls of children. Many were lost. The facts are not pretty, but somehow the story is beautiful. The power of prayer and altar are shown in changed lives. The glorious thing a parish ought to be is revealed through the pain and sacrifice of a priest and people united in love for the unloveable. (A Dolphin paperback book, published by Doubleday & Company, Garden City, New York; 95c. The $4.00 1957 Seabury Press edition is out of print.)

❧ *The Thirty-Nine Articles Revised,* a 40-page booklet by the Rev'd C. B. Moss. The popular EBC author (*Answer Me This, A Summary of the Faith*), prodded by the Dean of St. Paul's, London, has produced a personal revision of the long-neglected and often-misunderstood XXXIX Articles; the result is altogether pleasant and welcome, if not timely. Dr. Moss' intentions are different from those of the framers of the Articles who sought to combat specific 16th century errors with a form of words that would be acceptable by Papists and Presbyterians alike: he has tried to state some contemporary Anglican positions without ambiguity. He has omitted four obsolete, deliberately obscure articles, and has substituted with grace and soundness new ones on the Anglican Communion, the Papal See, Ordination, and the Blessed Virgin—all worthy of general assent. The Articles, now printed in the back of the Prayer Book, are read mostly during dull sermons by bored members of the congregation; something like Dr. Moss' suggestions would be a welcome change — in any case. (A. R. Mowbray & Com-

pany, London; 2/6 [35c]; possibly available from Morehouse-Barlow Company, 14 East 41st Street, New York 17.)

◗ *The Loss of Unity*, by Hoffman Nickerson, a wide-ranging examination of the persons and politics that shattered Western Christendom in the Sixteenth Century. Mr. Nickerson begins with Columbus (one of the best accounts we have ever read) and ends with the Roman Council of Trent; in between, he brings some roundness and sense of purpose to most of the major figures of the Reformation. The trip includes a few surprises; Rabelais is visited (to illustrate the easy going ways of the old order), and John Calvin is discovered wearing horns in a chapter titled "Devil-Worshipping Genius" (wherein Mr. Nickerson proves his point). *The Loss of Unity* is no hurry-up tour: the quality of life at each stop is generously sampled, and side trips are frequent (the author is quite as interested in sailing ships as in Henry VIII). Although Mr. Nickerson was with the late Lord Halifax at the Malines (Belgium) conversations between English Churchmen and Roman Catholics, and has represented the American Church to Eastern Orthodox Communions, he fails at the end of his book in his attempt to relate the Sixteenth Century loss of unity to Twentieth Century attempts to regain it; the excursion itself, however, is well worth while. The author is a good craftsman, but less an artist: he's done a good job, but his design was lacking. Perhaps a considerate publisher could easily have remedied the ailment. (Doubleday & Company, Garden City, New York; $4.95)

◗ A gold star to the Rev'd William Grosvenor Pollard, author of *Physicist and Christian: A Dialogue Between the Communities*, for exploding the commonly-unquestioned belief that science deals with matters of fact and Christianity deals with matters of opinion; a black mark to his publishers for various sins of commission and omission.

Father Pollard declares the essential unity of secular and sacred experience with no little authority; he was a member of the "Manhattan Project" which developed the atomic bomb, has been since 1947 Director of the Oak Ridge (Tennessee) Institute of Nuclear Studies, and was ordained priest in 1953. He finds his two disciplines surprisingly similar in everything but subject matter. To him, physical science is an exciting venture of faith; the student must believe fervently in the goal of even a simple experiment in order to see any pattern amid the overwhelming signs of chaos. On the other hand, Fr. Pollard found that study for the priesthood required mastery of quite as large a mass of hard fact as did his

training in physics. In neither field do the facts compel understanding; in both, understanding is nurtured by a believing community. Outside the fellowship of physical scientists, there is no productive understanding of physics; outside the Church there is no salvation. Fr. Pollard observes that physics has its own heresies, that is, approaches and theories which tend to break up the scientific community and block the growth of its understanding. Such deviations, if not excluded, would destroy the community. One wonders why an attitude which appears so reasonable among physicists should be considered by many to be narrow-minded and uncharitable when they meet it in the Church.

After a delightful comparison of physical science and Christianity as communities, Fr. Pollard carefully examines their sources of knowledge. He suggests that physics deals with concepts of things, with aspects of nature which are available to the physical senses, with experience which is in some way picturable, and that Christianity deals with "noncepts," definite experiences which cannot be pictured or bounded by the mind, but which nevertheless may be shared. (One may describe the interior of a church building so that a friend may form a fair picture of it; one may not describe the strong sense of God's presence experienced there, but may use words to evoke a similar sensation in the friend; thus both sorts of experience may be communicated with some precision.) The gap between the two ways of knowing is bridged on the lowest level by physics; scientists have traced the structure of matter as far as whirling atomic particles whose location and direction of movement cannot be determined at the same time. Logically, the next discovery would be what the particles are made of, a building-block without knowable location or movement, existing outside

AUX ARCS

At the Marine base, raw recruits were running the obstacle course: over rocks, across icy streams, through briar bushes, under barbed wire, and up an almost vertical hill.

"Well, Mac," the sergeant asked an Ozark lad when the run was completed, "What do you think now of being a Marine?"

"Shucks, Sarge," said the Arkansan, not even puffing, "where I come from we go through country like that just to get to the barn."

space and time, or, in other words, in the supernatural. Physics, however, can do no more than to indicate that reality is rooted outside nature. Our knowledge of supernature must originate in that realm, and, in fact, does; supreme example: God makes Himself known to His own creation in the Incarnation*. Fr. Pollard explains why non-picturable experience has the same claim to reality as does that which may be reduced to concepts, and why the Church's experience of God is as reliable as the physicists' experience of matter.

Fr. Pollard's book should not be missed by anyone who would like his mind stretched a bit and some inconvenient mental partitions battered down. Those who get angry when it is suggested that the Christian faith is knowable, certain, authoritative, and not open to argument in its basics, had best keep their distance and their tempers.

To return to the publishers' misdoings; the Seabury volume is greatly over-priced (190-some pages with imitation-cloth cover shouldn't cost much more than $3.00) and would-be readers may wish to wait for a reasonably-priced paperback edition. Nor should a careful Churchman tolerate the poorly designed and colored (muddy orange) dust jacket, with its inadequate blurbs, which, although clearly written, speak of the Church in "denominational" terms and fail to identify the author as a priest; the National Council's Department of Christian Education, which owns Seabury Press, should be better educated. The book also is mistitled, evidently to trade on Fr. Pollard's considerable fame—"Community and Knowledge" is his subject and would have been a better title; it is the author himself, not the book, who is "Physicist and Christian," and there is no dialogue. Moreover, the work was not properly edited. Fr. Pollard is not necessarily at fault, for he is a priest and scientist, not a professional writer. A diligent publisher would have seen that so thoughtful and well-organized a work was not hobbled by so many ineptly structured sentences. If publishers do not see that the grammar and syntax which appear under their imprints are correct, no one else will; authors nowadays usually are thinking of something else.

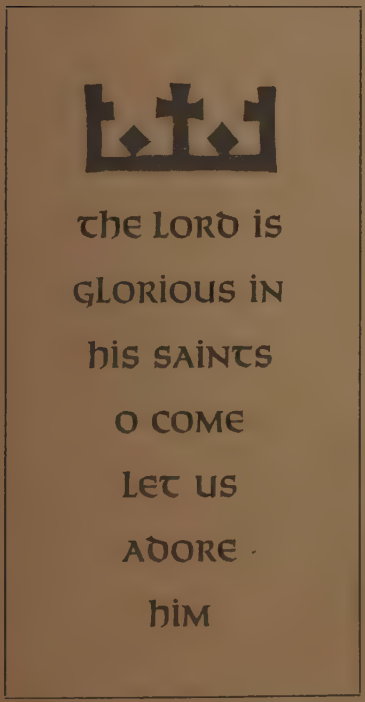
Despite its publication faults, *Physicist and Christian* is a good book and deserves a wide and

*"I, Mary, am the fact; God is the truth; but Jesus is fact and truth—he is reality. You cannot see the immortal truth til it is born in the flesh of the fact. And because all birth is a sundering of the flesh, fact and reality seem to go separate ways. But it is not really so; the feet that must walk this road (to Calvary) were made of me. Only one Jesus is to die today—one person whom you know—the truth of God and the fact of Mary."—Dorothy L. Sayers in THE MAN BORN TO BE KING

careful reading. (Seabury Press, One Fawcett Place, Greenwich, Connecticut; $4.25)

◗ To anyone who would like to sort out just what happened in the Old Testament, *A Journey Through History from Abraham to Christ: A Miniature Handbook*, by a Sister of the Holy Nativity. In a 24-page booklet, the growth of the people of Israel from man to tribe to nation to church is sketched with bold strokes, the time-pattern and responsible individuals discussed with amazing clarity and directness, and all indifferent once-upon-a-timeness brushed away. The bishops at the 1958 Lambeth Conference invited Anglicans to "extend the scope and deepen the quality of their personal and corporate study of the Bible." The Sisters of the Holy Nativity have provided a help which makes that important task not only easy but pleasant. The booklet can be well-nigh invaluable to study groups of any age. (Order from The Parish Press, St. Paul's Cathedral Church, Fond du Lac, Wisconsin, at 65c a copy.)

◗ Thanking the Joint Commission on Church Music for the "Supplement to the Hymnal 1940" just published by the Church Hymnal Corporation, 20 Exchange Place, New York 5, at 20c. Among other good things, the Commission has provided a beautiful chant for a shortened form of *Benedicite, omnia opera Domini* (743 in the Hymnal 1940, page 11 in the Book of Common Prayer); Charles F. Waters' "Seventh Communion Service" with an optional descant—a welcome change for feast days; Leo Sowerby's "Fifth Communion Service," for any season of the



The 1961 Autumn Bookmark. Somewhat reduced in size. Printed in brick red and olive green on white stock. Rate: 35c for a packet of 25 bookmarks, or $1.00 for three packets. A handling charge is made on all orders not prepaid.

Church's year; and Martin Shaw's "Eighth Communion Service," for other than small congregations. The format of the "Supplement" is handy: a 32-page booklet to be pasted in the back of editions presently on hand; it will be bound into future printings of the Hymnal. The "Supplement" will do much to promote congregational participation in the worship of the Church; it can assist a conscientious priest in avoiding personal performances by froward members of a choir, the purpose of which, as defined by Canon 24, is simply "to give order concerning the tunes to be sung" in a church. Now that the Commission has added something to the Hymnal, perhaps the opportunity will be seized to correct some of the Hymnal's bad syntax: e.g., "a complete consensus of opinion on all sides," for which the word "consensus" would suffice.

◗ To the busy person who wants to pray but lacks competent instruction, *Man, God, and Prayer*, by Hubert Northcott, a monk of the renowned Community of the Resurrection. The book gives realistic help in the practice of prayer to beginners who are greatly involved in worldly goings and comings, and firmly places their private devotions within the sacramental life of the Church. Published by S.P.C.K. in England, it is now available in paperback at $1.50 from Seabury Press, One Fawcett Place, Greenwich, Connecticut. A good book at a fair price; get it.

◗ The Seabury Book for Advent 1961, *Let the Psalms Speak*, by Charles L. Taylor, former Dean of the Episcopal Theological School at Cambridge, Massachusetts. The psalms, so long the backbone of the Church's praise to God, are out of favor with many harried moderns. Those who do use and love them for their breath-takingly beautiful poetry often do not know what to do with the sudden savagery that lurks within them. Dr. Taylor is a strong and attractive guide, and believes that the profound change since the Psalmists' days in our ways of thinking is not so much a situation to be accepted as a fault to be remedied. In graceful style and pleasant pages, he explains the poetry, the words, and the world view of the psalms, so that the ancient praise sounds clear again and can be made our own. No better way could be found to prepare for the advent of our Lord than to give attention to the Psalter, which He quoted more often than any other book, even from the Cross. (Seabury Press, One Fawcett Place, Greenwich, Connecticut; $3.00)

◗ *The Great Days and Seasons: Meditations for the Christian Year*, by the Rev'd Lesley Wilder. Father Wilder has had much

experience conducting quiet days and preaching missions. In this attractive book, he has assembled sermonettes for each season and holy day in the Book of Common Prayer. The purpose of the Christian year is not just to provide variety at Church services, but to enable the Churchman to live the life of Christ as He lived it, to follow the pattern of the great events and holy teaching of our Lord's days of flesh. Whether used at home or in parish study programs, *The Great Days and Seasons* will help its readers and hearers, especially women and groups of women, to join the Church's round of worship more and more with their lives as well as with their lips. (Seabury Press, One Fawcett Place, Greenwich, Connecticut; $3.50)

◗ *The Suburban Captivity of the Churches*, by the Rev'd Gibson Winter, for its convincing analysis of the reasons that many city parishes are ingrown and ineffective. Complaints and sermons about the subject are legion nowadays, but Father Winter has the facts. He presents the historical background and details the current situation among city parishes that have drunk too deeply of a success-centered culture. The resulting picture is far more disturbing than indignant articles exposing this or that symptom of the problem; by uncovering the sources of the trouble, the book suggests practical ways to begin a cure. Fr. Winter, an assistant professor in the Divinity School of the University of Chicago, has addressed his book to protestant religious bodies, and Churchmen will not wish to swallow his formal recommendations whole. When he documents the expensive failure of "congregational" parishes, however, and pleads for geographical parishes that would assume responsibility for the whole city, not just the "high potential" areas, he deserves to be heard. That the placement of priests and the ministering of the sacraments should depend on "ability to pay" is simply intolerable. Fr. Winter's research should prove to any concerned Churchman that for a parish to be interested only in its own social survival is not only wrong—it's suicide. (Doubleday & Company, Garden City, N. Y., $3.50)

If the heart wanders or is distracted in prayer, bring it back to the point quite gently and replace it tenderly in its Master's presence. Even if you did nothing during the whole of your hour but bring your heart back and place it in our Lord's presence, though it went away every time you brought it back, your hour would be very well employed —St. Francis de Sales

VOCATION

I AM convinced that the time has come for Christians to rethink the whole matter of celibacy and marriage. In many quarters, celibacy is still considered to be unnatural, and by extreme sections of opinion, to be not quite proper. Perhaps this prejudice is lessening: unmarried women who take up professional careers are no longer generally regarded as freaks. Surely as Christians we are compelled to believe that there is a vocation to married life and that there is also a vocation to celibacy. Doubtless, most persons are called by God to the married state, but certainly not all. If this fact were squarely faced, many unmarried men and women would be able to live more useful and much happier lives, freed from the expressed or implied pitying disapproval which causes them so much secret suffering.

I am quite sure that many more celibate priests are needed at the present time, and that since they are needed, men are being called for God to that particular way of life. That priests of the Anglican Communion are allowed to marry does not mean that they are urged to marry, or — I think — that they are as free to marry as most members of the laity. Where we err gravely is in failing to call upon our ordinands to consider the whole question before they commit themselves. Admittedly there is a place in the ministry of the Church for the married priest, and perhaps a place which only he can properly fill; but there is also a place for the celibate priest, and one which quite certainly he alone can fill. The tragedy is that he is seldom there to fill it, because there are so few of him.

Of the married priests I have known, many have told me that they are sure that they did right to marry and that their marriage has helped, not hindered, their priestly life. Others, however, and those not a few, have confided to me that though they are truly happily married, long years of experience have led them to believe that the vocations to matrimony and to the priesthood are incompatible.

The religious communities all find themselves stretched to breaking-point, unable to accept calls from the Church at home and overseas which they know they ought to accept, but for which they lack enough professed members. Similarly, priests cannot be found to serve in certain special assignments where they are needed, because so many are already married and hampered by family commitments.

Since we believe that God always provides for the needs of His Church, we are driven to the conclusion that men and women either do not hear His call or fail to respond to it. In the Gospel, we read of the young man who "went away sorrowful," unwilling to make the oblation which our Lord demanded of him; to tell Christ, "No," even regretfully, is nothing new in the history of the Church Militant. Those who bind themselves to remain unmarried for Christ's sake must not expect to tread a path that is always easy. The way for every disciple, married or unmarried, is the way of the Cross, but to those who voluntarily surrender the comfort and security of normal home life for the sake of the Gospel, our Lord has promised a rich and com-

St. Paul's well-known opinions on marriage (I Corinthians 7: "It is better to marry than burn," etc.) have outraged romantics and sensualists ever since he wrote them. He is still being called a woman-hater, a frustrated, warped old man; some suppose that he never recovered from an unhappy love affair. Of course, St. Paul, that great lover of God, was simply demanding that Churchmen put first things first. The Holy Apostle's advice was timely: before twenty years passed, the Jewish nation had revolted against Rome, been defeated and dispersed; persecution of Christians was beginning; family life became difficult or impossible. Behind his timely words, however, was a timeless principle. Christian marriage is a vocation—a way to serve God. A young Christian who is unmarried should give himself or herself wholly to God in that state ("... as the Lord hath called everyone, so let him walk"). In many, perhaps most, cases, he or she will be called by God to support a spouse and raise a family; but the love of God will be the controlling motive, never merely personal pleasure or social convenience. View marriage as a ministry and a calling as does St. Paul, and questions of adolescent sex, religiously-mixed marriages, birth control, and many others answer themselves. We shall not all marry, but we can all see God.

pensating reward. Some of us have lived long enough to know how generously that promise is fulfilled.

I hope that all readers will pray and think and pray again about this whole matter. I hope that all young people who read what I have written will have the courage to ask themselves whether it may not apply directly to them. When the Church as a whole rediscovers the value of the call to celibacy to those who can receive it, we may then expect the beginning of that great world-wide religious revival for which we all long and pray. In so saying, I do not — believe me — mean to imply that celibacy is a more honorable estate than marriage, but that each and every one should pray for grace that he may not do his own will, but the will of God. — The Archbishop of Guiana.

LITTLE WAYS

EDNA St. Vincent Millay
Said something curious one day
About love's going.
"Sad," I think she said, "not that it goes,
But in such little ways!"
Was this an epitaph?
No, she didn't say that—not really, I hope.
For is there any reason under the sun
That it cannot come back in other "little ways"?
I'm sure love never really dies, once begun.
The spring blossom bears, and leaves
Infinitesimal, indomitable seeds
That can conquer those mounting ugly weeds
Of first mere objections, then distaste,
Disinterest, boredom, even hate.
Cultivated, helped . . .
But, oh! myopic gardeners we,
If we cannot see that turning out the weeds
Is the first brave valiant deed.
(Oh, why did we ever let them grow
Against the narrow garden gate of our true happiness?
Fools of selfishness, though we knew it not!)
But after all that is done, the sowing—
The good, new, seed-sowing,
To bring back verdure to Adam's vacant lot!

—Kathryn Pentzer Hughes

ACCORDING TO—

★ The Assistant Bishop of Singapore and Malaya: "It is time that we Christians be more courageous. We should assume a larger share of the initiative and launch out into the deep of human sorrow, suffering, and doubt. I have just returned from a month's tour for Confirmation and inspection; every place I visited (Saigon [Vietnam], Phnom Penh [Cambodia], and Bangkok [Thailand]), I was asked to send more priests and evangelists to preach the Gospel and to instruct those interested so that they might be baptised. We cannot afford to relax and be inactive when large numbers of people in those neutral countries with communistic neighbors have come, of their own will and desire, to us for information and instruction in the Gospel of our Lord."

★ *The Church of Ireland Monthly:* "In the Roman Catholic Church, at any rate in the British Isles and in North America, we are aware that there is no shortage of able and highly-educated men willing to offer themselves for the priesthood under very severe restrictions regarding their personal lives. We might as well face this fact and ask ourselves: 'Why is it?' It may be that in Anglican circles, the Church appears weak and timid in spirit, divided in aim, lost in defeatism, compromised by disloyalty in its ranks, and like the tactful beetle ready to run away from everyone who says "Boo" to it. Some change would be for the better. Merely to continue as we are doing will avail in nothing but further defeat, and further loss of valuable men who ought to be attracted into the full-time service of the Church."

★ A parish priest: "Christ, our brother by virtue of His status as true God and true Man, has become a great high priest for us, a merciful and faithful high priest, now ascended into heaven itself to appear in the presence of God for us. All priesthood in the Church is derived from Him. He alone is mediator of the new creation. Nevertheless, He shares that function with us, priests and laity alike having responsibility, for in His person God and Man are perfectly united. So too in His Body the Church there is the same double aspect with division of responsibility for the exercise of the work of reconciliation. For the clergy, the responsibility is pastoral and sacramental in form, where the

Church looks upward to eternity; for the laity, the responsibility is charitable and evangelistic in form, where the Church looks outward into the world."

★ *His Dominion:* "One of the greatest problems facing the priest, particularly the newly-ordained, is to know how to offer his priesthood to the flock. Our bishops could help by stating definitely to the mission that its new priest has been appointed to (1) proclaim the faith, (2) perform priestly duties, and (3) exercise an *official* pastoral ministry. The truly successful parish priest is the one who is a man of prayer, and is faithful in the daily surrender and oblation of the will and heart."

★ The Bishop of New Delhi (India): "It is not enough to profess the Christian Faith; we have to show by our life the truth of our faith."

★ The Bishop of the Philippines: "We must never lose sight of the truth that Church life is nurtured, fostered, developed, and maintained at the local parish level, where Churchmen day after day are born, baptized, live, work, worship, die, and are buried."

★ The Archbishop of Capetown: "When a man and a woman come to be married in church, the first thing they do as husband and wife is to kneel and pray together; and yet in how many homes is that the last thing they do ever after! Even devout, God-fearing men and women will go into their new life and pray separately, but never together. Surely God 'setteth the solitary in families' that each member may help the others as much in the matter of prayer as in the more obvious requirements of their life at home. It is a great pity that the speed of modern life has almost wholly driven out the practice of daily family worship with Scripture reading and the prayers led by the father, as the priest and patriarch of his household."

★ Mrs. Blaine Olmstead (when asked by the City Fathers of Elmira, New York, why she wanted Grace Church's two priests included in the family reception line at a public affair honoring her son, United States Air Force Captain Bruce Olmstead — one of the two officers who survived Russian destruction of their plane over international waters in July A.D. 1960 and seven months of subsequent solitary confinement in Soviet

The Rhode Island *Churchman* reports considerable interest in the Society for Celestial Integration which is to be formed exclusively by priests and bishops who habitually say, in the Preface before the Sanctus, "Therefore with Angels and Darkangels."

prisons): "I wish you to understand that Father O'Brien and Father Lowery are very much part of our family."

★ A parish priest in Malaya: "Our Lord called me to be a fisher of men, whereas I find myself an aquarium - keeper looking after the fish that have been caught."

★ The Bishop of Indianapolis: "I am a man under authority and I should not be true to my trust either to the Lord Christ who established Holy Orders, or to you, if I were not to speak as a prophet. The prophet is neither a foreteller nor an accuser, but a dispassionate observer of the scene in which he finds himself before God. The prophets of the Old Testament, like the Lord Jesus, were dispassionate only in the sense that they were not concerned with what the king thought of them, nor the people. In America, the king is what we call the Power Structure."

★ The Rector of the Good Shepherd Parish, Houston (Diocese of Texas): "Beginning 1 September A.D. 1961, I will not read the Order for the Burial of the Dead, as is found in the Book of Common Prayer, for anyone who is not a member of the Church, or who is not in good standing. To be in good standing in the Church, a member must receive Holy Communion at least once in the year and be faithful in attending Divine Worship on Sunday (The second part of this rule *does not apply* to the sick, the infirm, or the aged who cannot get to church on Sunday. Those who because of age, sickness, or infirmity, cannot attend church on Sunday, should call the Rector and have him bring Communion to them in their homes. Everyone has the opportunity of receiving Communion regularly during the year). I will continue to officiate at the burial of a person, if requested, but if the person comes under the above rule, I will not wear the vestments of the Church or use the Order for the Burial of the Dead."

★ The General Theological Seminary (in conferring an honorary degree on the Father Superior of the Order of the Holy Cross): "The Seminary pays honor to the ideal of disciplined service and sacrifice which the Religious Orders uphold in our Communion."

★ A retired parish priest: "The simple fact is that Canterbury

If your birthday falls between the last Autumnal Ember Day 23 September and the last Winter Ember Day 23 December, you may wish to "renew" your "subscription" to TAD. A convenient form is on the last page of this issue.

was never 'Roman' Catholic. Beginning with the Norman conquest in 1066, the ancient British Church was forced to accept the jurisdiction of the Popes, but it was fought continually, and appeals to Rome were forbidden from time to time. In 1215, King John signed the Magna Carta, the great charter which guaranteed that 'the Church of England shall be free, and have her rights entire and her liberties uninjured.' Under Henry VIII and again under Elizabeth I, the English Church threw off the power and authority which the Popes had usurped so long: it did not secede from the unity of Catholic Christendom. Actually, the term 'Roman Catholic' in English ecclesiastical history dates from the year 1570, when Pope Pius V 'deposed' Queen Elizabeth I and 'absolved' her subjects from all allegiance. It was at that time that the recusants withdrew from the long-established Church, set up altar against altar, and organized a mission on English soil to compete with the Church of England for the loyalty of Englishmen—but it was the *Roman* Catholic Church which was the new body, not the Catholic Church of England. To say that Canterbury was 'formerly Roman Catholic' is not only to say what is not true: it is to misunderstand the whole history of English and Roman ecclesiastical relations."

★ An English priest: "There is another battle which has been mysteriously abandoned just when victory was in sight, and that is the introduction into common parlance of the word 'priest.' Nowadays the obnoxious word 'parson' is on every speaker's lips. It is not historically obnoxious, for no doubt it once carried a reverential air, but it has long since become a word of contempt in the minds of a multitude of ordinary people,

Jean Paul Sartre in his play No Exit *describes hell: Three characters must live together in one room forever. They hate one another intensely. Conversation is a dreadful experience, yet they cannot endure the silence of each other. They cannot murder each other, for they are already dead. One time the door opens and one of the three may leave. He goes to the door, is about to step outside, but discovers that he cannot go. He dreads what the other two will say about him after he leaves. So they must live together forever, hating one another, alienated from each other, unable to be delivered from the despair of their hostility. That is hell.* — A Parish Paper

and it is impossible now to dissociate it from its popular connotations; neither is the struggle necessary, since the honorable word 'priest' is available. Clerical speakers on radio and television are the chief offenders in an attempt, presumably, to be homely. I wonder if they could be persuaded to reverse this regrettable fashion."

★ The Lord Archbishop of Quebec: "Now we are presented with a 'New English Bible' which is brought out with a great flourish of trumpets, and which has many undoubted merits. We are reminded, however, of the famous old story of the curate who was having breakfast with his bishop. The bishop noticed the nervous young man toying with his food and said, 'I'm afraid you have a bad egg.' 'I assure you, my Lord,' gasped the curate, *'parts of it are excellent.'* "

★ The Canon Preceptor of Christ Church Cathedral, Diocese of Indianapolis: "I wonder what has happened to reading aloud? Are parents still reading to their children, or has TV swallowed that worthwhile activity? Some time ago a group of parents and I were discussing the Christian family. One father said that he didn't know enough about the Christian faith to share it with his five year old son. I suggested that he could share a good religious book with his boy at the level of his understanding by reading aloud, and gave him the name of such a book. Later the father told me of the joy he experienced by the reading, and how he and his son came closer together. Sharing religion in the home is important; books are one way of sharing."

★ An Associate of the Royal Institute of British Architects: "If you make a concrete box, stick a cross on it, and call it a church, you really should not be too surprised if people will not believe you."

★ A parish priest: "I believe funeral home services undermine Christian teaching and worship much as do hotel and justice-of-the-peace weddings. The Burial Office was written to be used in the church and at the grave. In the main, we have hired "professionals" to perform our duty and privilege. Often a Christian burial becomes incidental to newspaper releases, flower arrangements and embalming. Most people make a more serious effort to view the body and visit than to participate in the Burial Office." (Note: for Churchmen, the only "funeral home" is the parish church.)

★ The Bishop of Newcastle (England): "Every time I hear priests or laymen talking about money going out of the parish

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Parents are inclined to take their children to the circus, but to send them to Church.—*The Neligh (Nebraska) Leader*

or diocese as a secondary or less essential part of the Church's mission, I shudder, not because I fear we shall starve our missionaries, but because we shall strangle ourselves."

★ The Bishop of Northern Indiana: "The House of Bishops has the right, indeed, has the *duty* to speak for the Church. What the bishops have to say represents the mind of the Church, but what any one bishop has to say can have only the force which is provided by the truth or falsity of the things which he has said."

★ The Bishop of Llandaff (The Church in Wales): "The arrangements for our diocesan celebrations of the coming of Christianity to this part of the world are well in hand. The Faith which the saints brought with them some fourteen hundred years ago was the Catholic Faith, with its Scriptures, its Ministry, its Creeds, and its Sacraments. Those ancient saints were not primitive Protestants; they were in communion with the rest of Christendom which was then the same thing as Catholic Christendom. The Ministry received authority through Ordination by bishops and only priests thus ordained might celebrate the Eucharist; Baptism was regarded as necessary to salvation, and a profession of faith in the terms of the Apostles' Creed was required before it was administered and great attention and devotion were shown to the Holy Scriptures. British Christians of that time would not have found it easy to understand Christians who rejected all or any of the marks of the Church. From them we in the Church in Wales have received a precious heritage, and no part of it is ours either to cast away or compromise."

The "notes" of the Church are the four characteristics given in the Creeds and explained in the Second Office of Instruction:

"The Church is—

ONE; because it is one body under one Head;

HOLY; because the Holy Spirit dwells in it, and sanctifies its members;

CATHOLIC; because it is universal, holding earnestly the faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world;

APOSTOLIC; because it continues stedfastly in the Apostles' teaching and fellowship." — *Book of Common Prayer*, page 291

★ *The Church of Ireland Gazette:* "Confession is never an end in itself, but always a means to an end, namely, peace with God. Confession in the presence of another acts as a seal to the

sincerity of one's confession. It is a guard against complacency on the one hand, and against neurotic scrupulosity on the other. It is the obvious remedy for those who fear to come to the Lord's Table because they feel that they are not 'good enough.' It is also needed by those who come too lightly. To see our sins as others see them is a very real help to see them as God sees them. It should be the duty of all priests to inform their parishioners that in the personal struggle with temptation and sin, the Church provides a ministry of help. Confession is for all Christian people, whether clergy or laity; perhaps, if anything, it is more needed by the former. The debauchee is probably under no delusions as to the state of grace he is in, but the complacent cleric or proud prelate may need the confessor's probe to reveal the spiritual cancer of his soul."

★ The Rector of Trinity Parish, Manhattan: "If we look at that first parish, which came into existence immediately after Pentecost, what were the marks which distinguished it?

1. It was a fellowship which had had a soul-shaking experience with Jesus Christ. The Disciples knew that in the days of His flesh that He was like nothing they had ever known before. When abruptly He was torn from their midst by crucifixion and miraculously restored to life by the Resurrection, they could give Him no other name than God. They could not forget Him. He had polarized their lives.

2. It was a fellowship and its belief was so powerful that it was willing to commit its ways in confidence to God. It worried about getting God's will done. Because it believed, it had no fear.

3. It was like a beehive in reverse. There was much coming in and going out; the coming-in was to get renewed strength from fellowship, prayer, and the Breaking of Bread in order to take the precious Word of Salvation out to the uttermost parts of the earth.

4. They had an awareness of sin and were made glad in the awareness of forgiveness. Trust in God through Christ brought with it new sense of being free.

5. It was a fellowship which placed very little value on any

END OF TERM

Two little girls were discussing their families and one asked: "Why does your grandfather read the Bible so much?"

"I think," said the other after a moment, "that he's cramming for the finals."
— *The (Qu' Appelle) Crusader.*

organization or activity which did not contribute directly to three important things: worship, teaching, and the collection of alms for the needy."

★ *The (London) Church Times:* "To be warmly welcomed is the Archbishop's quiet but robust insistence on the fact (far too often forgotten nowadays) that the Church of England is not simply one among many denominations, but rather, in allegiance to the apostolic faith, is an undeniable part and portion of the Catholic Church. Nothing could be more encouraging, as the Church looks forward to the leadership to be provided by a new Archbishop of Canterbury, than to have the striking assurance that he is fully alive to the unique position and responsibility which the Church of England has in this country. It is not a denomination. It is the Catholic Church of the whole land, with a duty from which it dare not abdicate and a mission which it is bound, under God, to fulfil."

THE CURE

A man once found a way to discourage his wife from nagging. He would wait until she started, then he would go to the pantry in silence, get a bottle of whiskey, set it on the table with a glass, and say, "Keep talking."

The Nicene Creed was first sung as part of the Eucharistic Liturgy a few years after it was affirmed by the Council of Chalcedon in A.D. 451; for centuries only one melody was employed, and that same one now appears (with alterations) as No. 720 in the 1940 Hymnal.

TRAP

IT happened during the recessional at a parish church in Ontario, Canada. As the choir moved in perfect unison to the hymn, the last young lady in the woman's section slipped her stiletto heel into the grating over a hot air duct in the center aisle. Without a thought for her fancy heel, the young woman slipped out of her shoe in time to the music and continued up the aisle. The first man following her noticed the situation, and without skipping a beat, reached down and swooped up the shoe. The entire grating came with it. Startled but still singing, the man marched on, carrying in his hand the grating with the shoe attached. There was never a break in the recessional; right in tune and in time to the beat, the next man stepped into the open duct.—*The Anglican Review*

INSIGHT TO BLINDNESS

WHEN our son was born on St. Stephen's Day we wondered how he would adjust to having a birthday so close to Christmas. Seven months later when his tiny form was wheeled from the operating room after the removal of his second eye, we knew that he would have a much greater problem: that of being permanently and totally blind.

Stevie was the victim of an exceedingly rare and highly malignant cancer which attacks the eyes and kills very quickly unless the eye is removed. First, one eye was removed, so that Northwestern Medical School could confirm the specialists' diagnosis; one week later the second eye was removed to save his life.

How does one rear a blind child? We found practically nothing written on the subject; we had to write our own book. Our physician said, "Treat him like any other child," and so we did. It is surprising how possible ordinary treatment is.

Our first problem was ourselves. We decided that our lives should go on as usual; withdrawal from daily activities and recreation would not only be bad for us, but extremely bad for Stephen. Next, we stopped thinking of what he could not do and began thinking of what he would be able to do. For a long time, we did nothing but care for Stephen just as one would any child; indeed, considering his age, that was all he needed. He reacted as would a sighted child. He was very happy, even-tempered, and social. He liked to explore and investigate things. He liked sound — sound of all kinds, from symphonic music to "rock and roll," from the sound of water running through the pipes to the sound of gas passing through the meter. He taught *us* to hear, too.

He stood and walked before he crawled. He learned to count to a hundred before he could really speak because my husband played a counting game with him to give him confidence while he learned to stand alone. He sang complete tunes when he was two. One day, during his fourth year, he sat down at the piano in the parish house and picked out with accuracy and proper tempo a tune he had heard his brother playing on the viola. His poor stupid parents had not thought he was old enough to try anything of the sort! Those and countless similar incidents taught us that we in the sighted world have a blindness of our own.

Stevie goes on our camping vacations with us and quickly finds car, tent, and picnic table. Rough terrain, rocks, hills, and

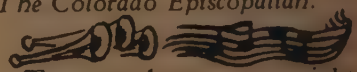
insects don't phase him. Other campers need a lot of time to realize that he cannot see. At home, it's a thrill to see him climb to the top of a fifteen-foot slide and go down alone. He rides a tricycle and an Irish mail, swings by himself, climbs the jungle gym to the top, and is learning to swim.

To expect Stevie to be just like a sighted child would be foolish. His world will always be different, but it can (we pray, will) be a full, valuable, and happy one. Looking toward the future, I have learned braille. Braille writing is easy but time-consuming; it is necessary to braille some each day to retain my accuracy. Stephen has just enrolled in our local school, and I hope to work with his teacher to give him braille training as she teaches him other skills.

How does one rear a blind child? First, learn that as a parent you can be his greatest handicap if you do not adjust yourself emotionally. Second, remember that a restricted, but yet full and fascinating, life can be his if you can only realize it and help him to it as every child is helped. Third and last, realize that his greatest problem will always be the blindness of the sighted world to the capabilities and basic normalness of the blind. —The wife of the Rector of St. Gregory's Parish, Deerfield, Diocese of Chicago; taddled from *Advance*.

COUNTERPOINT

THE choir's function, and that of the organist, too, is not to entertain those who come to worship, but to bring them into closer communion with the Almighty, and to present the musical portions of the liturgy as a corporate offering to God. If the choirmaster would always remember that, he might ofttimes be thoroughly ashamed of the results he achieves. Many years ago, I recall an organist's announcing at an American Guild of Organists meeting that he regularly played *The Poet and Peasant* overture and other things of the same caliber as preludes to the service. He said that he believed in giving people what they like, but I fear that he confused the Church service with a circus. He quite overlooked the fact that in his position of trust, he was there not primarily to "give 'em what they like" but to be a leader and to encourage their acquaintance with things that are better and finer and, above all, to perform music that is a preparation for and an assistance to worship.—The Organist of St. James's Cathedral Church, Chicago; taddled from *The Colorado Episcopalian*.



To get to heaven, turn right and keep straight. — *The Colorado Episcopalian*.

WHY NOT?

ONCE in a while we listen to complaints from unknowing individuals who seem unable to understand why the Church should rule that this, that, or the other, cannot be sung or played at a wedding or funeral.

The rule is understandable and proper. The Church, as the divine institution of our Lord, has a responsibility to the faith it has received, and the teaching of the Church must be protected. That teaching must be entirely in accord with our Lord's own teaching, as preserved for us in Holy Scripture. Therefore, the Church's hymnody, which reflects the Church's sacred teachings, must also be in accord with the faith of the Church. [One would not expect a communistic hymn, if there be such a thing, to be sung at, say, the inauguration of a president of the U.S.A.] Hymns and songs have long been known to possess a great teaching power. Somebody has said, "Let me write a nation's songs, and I care not who writes its laws."

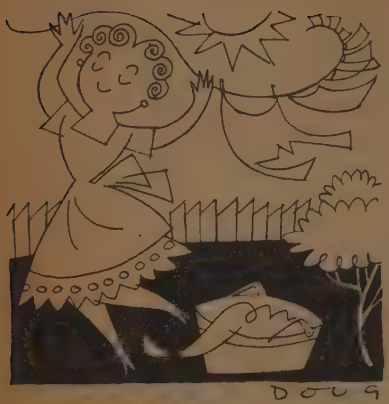
The burial office or the solemnization of a marriage is a public (that is, not private) service of the Church; and the Church's teachings on life, either here or hereafter, cannot be adulterated by the personal wishes or ignorance of an individual.

To avoid serious perversion of the Church's teaching, a standard has been adopted: only the "hymns set forth and allowed by the authority of this Church [that is, those in the Hymnal], and Anthems in words of Holy Scripture or of the Book of Common Prayer, may be sung" at services of the Church. (Book of Common Prayer, p viii.)

That choice is wide enough, and no permission beyond that should be sought. The parish priest is allowed no judgment in the matter; his duty is plain: "It shall be [his] duty . . . to see that the music . . . used in his congregation [is] in accordance with the Book of Common Prayer and as authorized by the Rubric or by the General Convention of this Church . . . . It shall be his duty to suppress all light and unseemly music and all irreverence in the rendition thereof." (Canon 24)

That does not mean that everything outside the Hymnal, Holy Scripture, and the Book of Common Prayer is false; rather, it means that popular sentiment and ignorance ought not to be the guide of the Church's teaching. — Taddled from *Palm Branches*.

The mission of the Church is, in its deepest sense, God's—not ours. — *Pan-Anglican Review*



HALLOWED HOUSEWORK

SURELY housework is one of the loveliest of all tasks; it is so closely linked with our faith, and has, of all the daily work one may do, the greatest opportunities for recollection and meditation. There is hardly a task about the house which cannot lead the thoughts to God and keep us conscious of His presence all the day, a privilege of untold worth.

Does it sound irreverent to say that while I fry the breakfast bacon and stir the hot cereal, I think of Him who prepared the breakfast on the shore of Galilee? I think of the fire He lit, and of the little meal He prepared with His own hands for His friends. While I think about it all, and of the joy the disciples must have known as they saw Him, the children are ready and the meal is cooked and the day is once more under way. Then I remember the psalm, "This is the day that the Lord hath made; I will rejoice and be glad in it."

As the family scatters, I remember how our Lord sent His disciples into the world, and said, "Lo, I am with you alway," and I know that He will be with them all the day to help and guard and guide them, if they will only turn to Him.

I draw back the curtains to let the daylight flood in, and recall, "God said, Let there be light: and there was light." Even as sunshine shows up the dust and untidiness in a room, so the Light of God in our hearts shows us our sinfulness and weakness; and as sunshine will kill germs and dirt, so the purifying fire of His Spirit will fight our sins and burn them away, if we will let Him in.

Then comes a great "set to" as I try to tidy up the chaos left behind by the family. Somehow, it seems as though one were being permitted to share in the work of the Holy Spirit, who brought order out of chaos. In the washing up of dirty dishes and pots and pans may be found the loveliest of all meditations,

for I remember then, "the Blood of our Lord Jesus Christ which cleanseth us from all sin," and as I ponder the mystery of those great words, and think how our Lord suffered that we might be cleansed from our sins and become acceptable unto God, the task is done.

For bedmaking, there is the remembrance of that final rest we must all come to, and how our Lord, as a small child, came to lie in a manger, and how during His life He was often without a place to lay His head, and how, at the end, He was laid upon a rocky ledge in the small chamber that Joseph of Arimathaea offered for His last sleep. How can I grumble as I put on cool, clean sheets, and remember that He had no bed, but yet, for us, was content that it should be so?

For the polishing, I recall the words of St. Paul, how we see in a glass, darkly, but one day shall see face to face; and I try to ensure that my polishing will reflect truly and clearly, so that it may catch and hold God's precious light even on the dullest day. It has been said that the effects of friction are greater than those of ease; even so, God the Holy Ghost is always at work, polishing rough bits off our characters, brushing up the dark patches, seeking to make our souls shine so that the world may catch a slight reflection of our Lord in us.

When a shelf needs nailing up, or toys repairing, I remember that our blessed Lord was a carpenter, and He will show me how best to drive the nails in, and though the work will not resemble the perfection of His, He will know that it is done in His Name and for His glory, and He will bless it.

One of the loveliest things about our Christian faith is the way it hallows and enfolds each and every smallest and least important piece of work we do. It is not only those called to great vocations who can share in the sacramental side of our religion, and make out of their daily lives some beauty which may be offered to the Lord in prayer and praise. He who was a carpenter and who lived an ordinary family life for the greater part of his time among us, knows that in each simple, humdrum piece of work we may be conscious of the presence of God, and we may sanctify the dreariest of tasks if we offer it to Him and do it for the love of God. Then there will be nothing dreary, nothing monotonous, about any task we do in life, for everything will be a *Te Deum* in our hearts.—Taddled from *The Sign.*

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Hell may be paved with good intentions, but it is papered with the bad mimeographing put out by people in good causes.—*The Jamestown Churchman*

BY WILL AND DEED

● The Bishop of Damaraland (South - West Africa) has received U.S.A. gifts totaling $11,000; $7,000 through his American Secretary and Commissary (4900 West 69 Street, Prairie Village, Kansas) and $4,000 from the Missionary Society of the General Theological Seminary, Manhattan—its 1961 overseas disbursement. (The Bishop of Damaraland is beginning his second hard career: until shortly before his consecration this year, he was Director of St. Francis' Boys' Homes, which he founded in 1945 in the Diocese of Western Kansas, and which take in boys with police records, send them to the local parish churches and public schools, and work out their problems in trained counsel and directed worship. He is now chief shepherd to a vast, poor chunk of Africa, a United Nations' protectorate which has been virtually annexed by the Union of South Africa. The Bishop is one of the few Americans to be elevated to the episcopate in another province of the Anglican Communion.)

● Eleanor Lamkin Kinsey, late of Shreveport, left to the Diocese of Louisiana $10,000 "to be used as the Bishop may see fit." (The Diocese of Louisiana had received four other large legacies in late years: from Miss Eliza Clements, $25,000 for a home for the aged; from Mr. and Mrs. George W. Law, $24,000 in securities to be added to a centennial fund; and from Ella Rew, $1,000 for the Churchwomen of the Diocese; but the Kinsey bequest was the first in recent years to be given to the Diocese itself.)

● Bowdle Highley and his wife have left 20% of the income of their estate to the Diocese of Easton (Eastern Maryland); 21 years after the death of nieces and nephews, the estate is to be liquidated and the Diocese to receive half the principal.

● Mr. and Mrs. George H. Coates, communicants of Christ Church, San Antonio, have given a new science building to the Diocese of West Texas' Texas Military Institute, a college preparatory school.

● James Esmond Stiles, of Lloyd Harbor, Long Island, New York, founder of Long Island's first daily newspaper (he died last year at the age of 71 shortly after receiving the Bishop of Long Island's Distinguished Service Cross), left $5,000 to the diocesan Episcopal Charities organization.

● The Overseas Mission Society (an unofficial, voluntary organization of priests and laymen with headquarters on Mount St. Alban, Washington, D.C.) has received two gifts: $40,000 from an unnamed member to establish an initiative fund to fi-

nance pioneer and experimental mission projects; and, to underwrite a three-year program of publicity and hoped for membership expansion, $25,000 from Paul Mellon, a communicant of Trinity Parish, Upperville, Diocese of Virginia, and son of Andrew Mellon, the monetary wizard who, given ownership of his father's banking firm in 1882 at the age of 27, immediately began to finance and help develop industries which grew into today's giants; The Aluminum Company of America, Gulf Oil, the Carborundum Company, United States Steel, and Marshall-McClintic (builders of the Panama Canal locks, New York City's George Washington Bridge and Waldorf-Astoria Hotel), who, as Secretary of the Treasury under Harding, Coolidge (with whom it is said he conversed almost entirely in pauses), and Hoover, often outshone the President, was responsible for the public policies designed to prosper the rich so that benefits might seep down to the poor, and whose extensive art collection and endowment provided the basis for the National Gallery of Art in the nation's capital.

● The Diocese of Northwest Texas Conference Center, Amarillo, recently received $60,000 from Mrs. Arthur H. Ware for the erection of a hall in memory of her husband; the trustees of the Florence Lee and Charles L. Killgore Foundation (Amarillo) also contributed $60,000 for a third dormitory at the site, to be named after the present bishop, the Right Rev'd George Henry Quarterman.

● St. Thomas's Church, New York City, has received a bequest ($1,600,000, current value) from George S. Scott, a parishioner who died in 1912. The donor intended the money to be used to erect a hospital for tubercular patients, in the event that none of his lineal descendants was living upon the termination of residuary trusts: since the proposed construction was considered no longer practical, the money will be used to complete the façade of the Fifth Avenue church building with statuary and ornamentation in memory of the donor. Income from part of the fund will be devoted to a program of convalescent care and rehabilitation at St. Luke's Hospital in the See City.

An old Lancashire woman was painfully crippled with arthritis, but still would hobble to church supported by two canes. A friend asked her how she managed the ordeal. She replied, "My heart gets there first and my old legs follow after."—*The Pastoral Staff*

"The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children, and that it is most convenient that Baptism should be administered upon Sunday and other Holy Days. . ." (i.e., at some service of the Church when a congregation is present.)—*Book of Common Prayer*, p. 273.

HILLSPEAKING

Someday, with Divine permission, Hillspeak will allow about four miles of skyline drive around the upper rim of Grindstone Mountain, the largest and third highest mountain in this area of the Ozarks; the 1,765-foot summit will be capped with a chapel dedicated to St. Mark, which will be visible over a large area of Northwest Arkansas and Southwest Missouri. One year's paid membership in the Episcopal Book Club will be given to the person who first suggests the most suitable name for the drive. Entries must be received before Easter Day, 1962; the winner will be announced in a subsequent issue of TAD. Address all entries to SKYLINE CONTEST, "Hillspeak," Eureka Springs, Arkansas.

THE REASON

The root reason for the shortage of priests must be sought in fields other than the alleged lack of opportunity or security. Has the priest. who shares the high priesthood of Christ, any right to expect security or pleasant opportunity which his Master did not have? The priesthood is a great privilege, simply because it is a great yoke and burden. It is encouraging to know that if we bear the yoke of Christ, the weight of that yoke is carried by Christ Himself. The stole is the symbol of that yoke. As the priest places the stole over his shoulders each day, he will be reminded of the gentle yoke of Christ; he will be reminded that the flock of Christ dwell in Christ and Christ dwells in them —only when the priest is faithful sacramentally and in the pastoral relationship. — *His Dominion*

Hard on the heels of the little New York girl whose version of the Lord's Prayer contained the petition, "lead us not into Penn Station," comes word from Meadville, Pennsylvania, of a child who had been praying, "but deliver us from Meadville."—*A parish paper.*

GODDAUGHTER

DEAR Susan: The privilege, opportunity, and responsibility of being a Christian come into focus very clearly at the time of confirmation; however, you must not expect any sudden miraculous change upon being confirmed. Spiritual growth is a continual process, and means increasing daily in the Holy Spirit, just as the Bishop says when he lays his hands on your head. Growth takes time.

As you consider your opportunities as a communicant of the Church, you may come to think of yourself as a part of the ministry of Christ. Perhaps it sounds funny to think of yourself as a minister, but that is what all Christians are supposed to be. Each person has to decide for herself where she will be most useful in the ministry to the needs of others. Perhaps you will think that going to church and taking part in Church activities is the most important. That is an extremely vital portion of your ministry, to be sure, but your ministry must not stop in church. Just as Jesus gave His disciples the responsibility of spreading Christianity throughout the world, He asks you to take His message into your home, your school, and your community. The Easter 1961 issue of *Forward Day-by-Day* points that out in the thought for 18 April: "God wants our attendance at Church services, but He cares about our conduct toward someone we dislike. He is also pleased with our service in Church organizations, but He is more concerned with the way in which we conduct ourselves in the stress and strain of everyday problems and opportunities." You may be surprised to find that doing the dishes or comforting your baby sister is part of your ministry for Christ!

In your ministry you will need special guidance and, often, courage and strength. To establish and maintain those things, devote a time each day to prayer and meditation. Even five minutes a day will be helpful if you will do it consistently. Begin and end that private time with prayer; you might want to ask God to keep your mind from straying, or pray that you might better understand His work for you that day. For the middle time, you might read a passage from the Bible or a litany from the Prayer Book. You may prefer just to sit quietly, to let Him speak to you.

Don't try to do too much at once. Be patient with this part of your spiritual growth, especially if nothing seems to "happen" right away. The kind of prayer life which will be most helpful to you takes time to develop. Sometimes it is good to spend a week or so thinking about one idea—love, for in-

stance. A great many parts of the Bible deal with love; many books have been written on that central theme of Christianity. Your private times with God can become some of the most cherished moments in the day and a constant source of strength. Will you consider a time each day with God, Susan?

These, then, are some of the thoughts I wanted to share with you at the time of your confirmation. May you be continually blessed in your service for Him, dear God-child, especially on the day of your taking for your own, the promises made for you at your baptism into His Church.

Your devoted God-mother...

—Taddled from *The (Southern Ohio) Messenger*

WHITE BIRD

DEACONESS Harriet Bedell has driven dog - sleds, ridden mule-back, and paddled canoes during her 55-year mission to Indians in Alaska, Colorado, and South Florida, but a more modern transportation problem has finally ended her active work. At 86, she can no longer qualify for a driver's license.

The Buffalo-born Deaconess had had a full career of teaching in her native state and, later, of serving Indian missions, when at the age of 60, she visited South Florida to find some way to spend her retirement years. She found the Seminoles.

The Florida Seminoles are remnants of the tribe that refused to cede its land to the United States and was forcibly removed to the Indian Territory (now Oklahoma) following a long and bitter war that ended in 1843. The few left hid far back in the swamps of the Everglades and until recently were still deeply suspicious of the white man.

For three discouraging years, the Deaconess paddled her canoe through a Connecticut-sized area of the Everglades, amid the quiet plashes of snakes and alligators and the screams and cries of birds.

At last, the Seminoles had to come to her; a drouth had ruined trapping and fishing, and the Deaconess had the only food. She arranged to trade them supplies for the things they made with their hands: carvings of canoes, animals and birds, and woven cloth, and colorful clothes. She sold the Indian crafts to souvenir retailers and returned with more food. The Seminoles accepted her, and called her "the White Bird."

During the twenty-three years that followed, the Deaconess continued to be the middleman, asked no percentage for herself, only their friendship. She went from camp to camp, always careful to respect the witch doc-

tors, but always, almost casually, told the children about God. She became a familiar figure in the chickees (thatched huts), at the bedsides of the sick, and on the highway which she travelled in her car at precisely 30 miles per hour.

Today, the Glades Cross Mission which she pioneered is in the care of a priest, and Deaconess Bedell, still quick and alert, is living at the Bishop Gray Retirement Home at Davenport, Florida. Although the White Bird's wings have been clipped, she still flies: she lectures as she is able, and the mimeograph machine in her immaculate apartment still turns out reports and public relation pieces for her beloved Seminoles.

BOUNDARIES

THE Dean of Divinity at Trinity College, Toronto, writes "A priest whom I know received a $300 check from a parishioner to use at his discretion to provide food at Christmas for the poor of his congregation. At first, the priest was rather taken aback and unable to think of any families who might need or even accept such help. After a conscientious search of his membership list, he came to the conclusion that it would be wrong (and probably offensive) to offer help of this kind to any of the Church members. He finally gave the money to the priest of a poorer congregation where it was clearly needed. His action puzzled me at first, for while this priest's parish had a middle class congregation and a number of affluent members, it was nevertheless situated in a district where signs of poverty were clearly manifest, though not yet on a massive scale. Upon further discussion, however, it became clear that he was dealing with names on a membership list, rather than people living in a geographic area. His responsibility was to a congregation rather than to a parish. In fact, he was not aware of a parish in a geographical sense at all, but only of a list of families. There is a lot of difference between ministering to a list of interested people and ministering to the people of an area. It is perilously close to the difference between a club and the Church."—Taddled from *The Virginia Churchman*

Here lie I, Martin Elginbrodde.
Ha'e mercy o' my soul, Lord God!
As I would do, were I Lord God,
And ye were Martin Elginbrodde.

From "The Soldier," by Rupert Brooke, London Church Times.

BURIALS

✠ Bettina Ballard, 56, former fashion editor of *Vogue* magazine (her 20-year association with *Vogue* began in 1934 after she had written a parody of a *Vogue* article for *The New Yorker*), author of *In My Fashion*, the personal account of her experiences in the world of *haute couture*, and contributing writer for *Town & Country* magazine; World War II Red Cross worker in Africa, Italy, and France; from Trinity Church, Manhattan.

✠ Three sisters of the Community of St. Mary, within the same week last spring: SISTER MARY REGINA (Alice Vernon), for thirty years Superior of St. Mary's School, Peekskill, which she helped rescue from the difficulties of the Depression, in the 39th year of her profession; SISTER HILARY (Grace Neale Dolson), sometime Superior of St. Mary's Children's Hospital, which she saw change from a general to a convalescent-care program and move from Manhattan to Long Island, in the 42nd year of her profession; SISTER MERCEDES (Ivy Bolton), English-born librarian (until 1954) at St. Mary's School, Peekskill, author under her secular name of many magazine articles and children's books (*Shadow of the Crown, Tennessee Outpost, Son of the Land*, and *Biography of Fra. Juniper Serra*), in the 47th year of her profession; all from the convent chapel at Peekskill, Diocese of New York.

✠ Claude Everett Robinson, 61, founder and chairman of the Opinion Research Corporation of Princeton, New Jersey, director of Gallup & Robinson, Inc., an advertising research company he formed with George Gallup in 1948; who entered his poll-taking career after writing a Ph.D. thesis on the *Literary Digest's* Presidential Poll of 1928, conceived a public opinion research service for newspapers in 1932 (an idea later successfully carried out by Gallup), established the 70-acre Princeton Research Park, home of "A Center for the Studying and Teaching of the Principles of American Capitalism," and was research counselor to the Republican candidate during the 1960 Presidential campaign; from Trinity Church, Princeton.

✠ Mrs. William Palmer Ladd, 76, India-born, Cambridge-educated widow of a former dean of the Berkeley Divinity School (New Haven, Connecticut) and author of the sometimes helpful *Prayerbook Interleaves*, whose confinement to a wheel-chair from the age of 23 was no hin-

drance to working for women's suffrage and in Democratic politics in Connecticut; from St. Paul's Church, Lancaster, New Hampshire.

✠ Alvin Karl Aurell, 65, Tokyo-born vice-president of the Singer Sewing Machine Company (Oriental operations from 1919 until last year when he was placed in charge of Singer's activities in Europe, Central and Northern Africa, and the Middle East), who was interned by the Japanese in the Philippines from 1941 until 1943, and a former director of the Philippine-American Chamber of Commerce; from St. Matthew's Church, Wilton, Connecticut.

✠ William Francis Moses, 63, Suffragan Bishop of South Florida since 1956, the third South Florida bishop to die in the past five years, a priest in the diocese for 25 years before his consecration; from the Cathedral Church of St. Luke, Orlando.

✠ Caroline Danella Hewitt, 89, English-born founder and Headmistress (until 1942) of New York City's fashionable school known as Miss Hewitt's Classes, which educates girls from kindergarten to college preparatory with special emphasis on the glories of Shakespeare; from St. James' Church, Manhattan.

✠ Leroy Jefferson Weed, 83, retired partner and director of Ginn & Company, publishers of technical and text books, trustee of Long Island's Hempstead College (a new hall was named in his honor), and long-time member of the vestry of the Cathedral Church of the Incarnation, Garden City, Long Island, from whence he was buried.

✠ John L (overing) C(ampbell) Dart, a priest for 54 years, whose gift for fervent teaching led friends to call him "the fiery Dart," author of *God's Plan of Salvation* (1952) and *The Old Religion* (1956); from St. Mary's Church, Bourne Street, London.

✠ A. Penrose Scull III, 55, author of *Great Ships Around the World*, and *The History of Selling in America*, former newspaper reporter, contributor and staff member of *Time* and *Fortune;* from St. Luke's Church, Darien, Connecticut.

✠ Theodore Nott Barth, 62, VI Bishop of Tennessee, a native of Maryland who came to the Volunteer State diocese in 1940, was consecrated Bishop Coadjutor in 1948 and became the Diocesan in 1953; from his Cathedral Church of St. Mary, Memphis.

✠ Learned Hand, 89, a judge of the United States Court of Appeals for 52 years, whose superlative judicial craftsmanship, passionate defense of individual freedom, and mastery of the English language in more than 2,000 opinions made him America's most-quoted jurist (the U.S. Supreme Court cited him so

often that he was often called its tenth Justice), author of two books (*The Spirit of Liberty* and *The Bill of Rights*), and recorder of an album of folk songs (he often entertained his friends with salty sea chanties); in Manhattan. (In upholding the right of dissent, Judge Hand said, "For myself I had rather take my chance that some traitors will escape detection than spread abroad a spirit of general suspicion and distrust, which accepts rumor and gossip in place of undismayed and unintimidated inquiry.")

✠ Mrs. Charles Phelps Taft, 67, wife of the former mayor of Cincinnati and son of the XXVII President of the United States, daughter of the founder of the Chase Brass and Copper Company (Waterbury, Connecticut), and sister-in-law to the late Senator; who was for two decades an executive for numerous international relief and welfare organizations, a member of the Displaced Persons Committee of the Diocese of Southern Ohio who opened her home to some 75 refugees and displaced persons in recent years; from her parish church in Cincinnati, Ohio.

✠ Robert Nelson Spencer, 84, twenty years III Bishop of West Missouri and sometime Acting Bishop of Western Kansas, whose homely (Tunnel, New York) introduction to literature (a childhood accident with a sled kept him from public school until his teens) enabled him to become one of the most literate bishops of the twentieth century, and whose gentle wit, rich voice, and sense of beauty made him one of the American Church's most sought-after preachers; from Grace and Holy Trinity Cathedral Church, Kansas City. Although his charity failed to find expression in the religious life (he tested his vocation with the Cowley Fathers), it did not fail him in the secular life: as young priest in Kansas City, he opened old Trinity Church to a

THE EVICTEES

So [God] drove out the man; and he placed at the East of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Genesis 3:24

Hearken well, my hearers,
Lest you sin in pride;
Beasts are still in Eden;
Man alone outside.

Angels' flashing swordplay
Guards that early grail.
Tremble! Apple eaters!
Fido, wag your tail.

—Robert Nelson Spencer

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gang of construction laborers thrown out of work by a bitter winter; as a bishop, he put his Christmas-given overcoat on the back of a beggar within a fortnight. As author, he wrote *The Seer's House;* as dramatic poet, *Pere Marquette* [about the Jesuit missionary who discovered the upper Mississippi River]; as hymnist, the one of the first truly confirmation hymns ["O heav'nly grace in holy rite descending"] for the Hymnal 1940 as well as two stanzas of "Almighty Father, strong to save". Bishop Spencer was a character in one novel [Paul Wellman's *The Chain*] and the subject of a full-length biography [Lee Hasting Bristol's *Seed for a Song*]. Always frail in body, illness kept the retired Bishop from a few diocesan gatherings; after his return to normal life, he introduced himself in apostolic fashion as "Robert Long-Time-no-See.")

NO SUBSTITUTES

In bereavement there is no substitute for your Faith, your Church, or your priest; but cooperating with them, we can provide the necessary services which precede and accompany Christian Burial. If we can be of assistance, remember ***. A mortician's advertisement in *The (Pennsylvania) Church News*

QUARTER WATCH

THE first Angelican celebration of the Eucharist in Alaska was on 4 July A.D. 1861, by a Canadian priest who came down the Porcupine River to Fort Yukon from Old Crow; the centennial (almost the first centennial of anything in the new state) was celebrated statewide, was attended by the Presiding Bishop of the American Church and the Canadian Bishop of the Yukon. ¶ A contract has been signed for construction of an $1,860,000 tower over the crossing of the Cathedral Church of St. Peter and St. Paul, Washington, D. C.; the structure is intended to rise 300 feet above Mount St. Alban and to enclose a 53-bell carillon and a ring of ten bells for English change ringing. (Change ringing is a system of sounding bells by hand, according to a mathematical pattern developed in England from the middle of the 17th century onwards. When the "ring of bells"—the technical term for a whole set of bells tuned for change ringing—is rung over and over in the same order, from the highest to the lowest, they are said to be rung in "rounds." "Changes" are variations in the order, with no bell shifting more than one place in each change. "A peal" is the ringing of all possible

changes; on a seven or more bell ring, however, 5,000 changes are considered a complete peal. As many as 16,000 changes, occupying from nine to ten hours, have been rung on church bells, but the strain on both ringers and hearers makes such performances exceptional. Carillons, Belgium - developed mechanically-rung bells on which melodies are played, once threatened to drive out the English system of ringing bells in peal altogether, but the more difficult hand-ringing brings out the musical sound of bells most fully and has enjoyed a revival in this century.) ¶ The Most Reverend and Right Honorable Arthur Michael Ramsey was recently enthroned as the 100th Archbishop of Canterbury and as Primate of All England (the Archbishop of York is the Primate of England; Canterbury, Primate of *All* England); his predecessor was enthroned in 1945 as the 97th Archbishop: later research found two tenth - century archbishops who had been left off the list. The marble Chair of St. Augustine (named from the first Archbishop of Canterbury, A.D. 597) has been used at every enthronement of an Archbishop of Canterbury since 1205. ¶ The U. S. Assistant Secretary of State for International Affairs is a vestryman of Grace Church Parish, Syracuse, in the Diocese of Central New York. ¶ The first Boy Scout troop in the United States was organized in May, 1909, in Pawhuska, Oklahoma, by the Rector of St. Thomas's Parish, a young priest who had previously been chaplain in England to the Founder of the Boy Scout movement (Robert Stephenson Smyth, the first Baron Baden-Powell, who was the son of a priest). ¶ The son of Pearl Buck (1938 Nobel Prize for Literature) and the late Richard John Walsh (founder of John Day Company, New York publishers) recently took to wife a 1961 Vassar graduate. ¶ A 106-year-old Navaho woman, along with her daughter and several great-grand-children, was recently confirmed by the Bishop of Utah during his visitation to the 3,000-square-mile St. Christoper's Mission; the visit included jeep travel over 350 miles of rough roads and trails. ¶ Near Caesarea (for 500 years Roman capital of Palestine) a stone has been found carved with the name of Pontius Pilate, the Roman governor under whom our Lord was crucified. ¶ If you were to put a nickel into a jar each day, at the end of a year you would have enough for a year's membership in the Episcopal Book Club, a year's subscription to The Anglican Digest, and $7.25 left over. ¶ The Father Prior of St. Gregory's Priory, Three Rivers, Michigan (the only Benedictine monastery in the American Church) recently received the

solemn life vows of Dom Thomas, O.S.B. (The Rev'd John Frederick Thomas Harriman, onetime instructor at St. Andrew's Theological Seminary, Manila, and formerly a curate in the Diocese of Chicago.) ¶ A small group of donors recently gave $35,000,000 to Princeton University to establish a graduate school to prepare "persons of outstanding talent for ca-

CORRECTION CORNER

The III Bishop of the Philippines was not buried from Holy Innocents' Church, Hendersonville, diocese of Western North Carolina (that parish is in Henderson, diocese of North Carolina), but as a former Philippine mission priest reported, the body of the Right Rev'd Norman Spencer Binstead was laid to rest "in the little cemetery of the Church of the Transfiguration, Bat Cave. Three days before, fifteen miles away in Hendersonville, the Bishop had told Mrs. Binstead of the simple burial he wanted, and everything was done according to his wishes. There was no elaborate "casket," but a plain pine coffin made by local carpenters and lined with loving care by women of the parish. The body, in the simple coffin covered with a purple pall, was brought to the church in the afternoon, there to lie before the altar where the Bishop had often celebrated the Holy Eucharist during the years of his retirement. The next morning, the Burial Office was read in the little stone church which stands on a pine-covered hillside above a rushing mountain stream in a valley not unlike one the Bishop knew in the Philippines. Afterward, the men of the community carried the coffin up the steep path to the graveyard, just as in Philippine villages, burial processions wend their way to the mission Campo Santo [Holy Field]. There, just sixteen years after his liberation from a Japanese Prison camp, the Bishop's body was buried, his soul liberated in sure and certain hope of the Resurrection into eternal life."
—Taddled from *The (Philippine) Anglican Churchman.*

Everybody who had a hand in the preparation of the 1961 Summer issue of TAD apologizes for the inexcusable number of typographical errors therein.

reers in public service" with emphasis on U.S. Government service in international affairs: maybe thoughtful Churchmen will do as much for the Church someday. ¶ Kenyon College, Gambier, Ohio, made its 1949 graduate, actor Paul Newman, *Litterarum Humaniorum* (L.H.D.) "not as the culmination of a well-spent life, but as an expression of confidence in the good things [he] will do in the many years ahead." ¶ The last marriage solemnized by Geoffrey Fisher as Archbishop of Canterbury was that of his fifth son, a medical man; the groom's five brothers were present. ¶ The U.S. Ambassador to Ceylon is a woman and a Churchman; the Prime Minister of that country is also a woman. ¶ Some voices are being raised to urge the Church's withdrawal from the "National Council of Churches" because of the latter's intentional or unintentional attempt to speak for, rather than to, the former. ¶ "Cows were in the sacristy, horses in the nave, carriages in the crossing, hay in the parish hall, automobiles in the Lantern Shop, and sheep, pigs, and chickens in the classrooms": so the Rector of St. Paul's-on-the-Hill, Ossining (Diocese of New York), describes the five-year transformation of a dairy farm into a set of handsome brick parish buildings. ¶ An old Irish custom kept alive in Morwenstoe and other parts of Cornwall is for each farmer to pleat the last gathered sheaf of wheat in circular fashion (a sign of immortality), suspend it above the dining table or mantelpiece until the next harvest, and so be reminded of God's goodness to mankind.—*The Church of Ireland Gazette.* ¶ The 74-year-old senior bishop of the Anglican Communion, 38 years Bishop of Polynesia, will retire in December; his diocese is the largest in the Anglican Communion: it covers 7 1/4 million square miles and includes 600 islands under the flags of five different nations. Congregations are made up of Indians. Melanesians, Tongans, Fijians, Englishmen, Australians, New Zealanders, Americans, and Frenchmen. ¶ Amputation has been suggested in a recent issue of *The Sarum Gazette* as the only cure for the recurrent troubles of the 404-foot spire, England's highest, on the Cathedral Church of the Blessed Virgin Mary at Salisbury. The 6,000-ton spire, not part of the original plan of the thirteenth century church (put up with remarkable speed and unity of style in just 46 years) was thrust upon four very slender and surprised pillars by a cathedral chapter with a better sense of proportion than of engineering: the building of arches, braces, and supports to prevent "the fairest sight in England" from buckling has hardly ceased since. The tenta-

tive proposal of removal includes the offer of the left-over spire to the parish Church of St. Peter and St. Paul at nearby Blandford-Forum, which was designed to carry a spire, but never got one. ¶ U.S. Army First Lieutenant Peter Miller Dawkins, West Point's 1959 first captain, brigade commander, football captain, all-American half-back, and an honor graduate, paid a return visit to the Military Academy Chapel recently to wed the girl from Maryland who had followed him to England, taught a kindergarten class at a nearby U.S. air base while he studied at Oxford on a Rhodes Scholarship (he has a year to go), adapted himself to Rugby (English football) well enough to win his "blue" (English university athletic award: dark blue for Oxford, light blue for Cambridge). ¶ Because of a shortage of priests, Churchmen in British Guiana often must wait until February to make their Christmas communions. ¶ E. Allen Kelley, graduate of Trinity College (Hartford, Connecticut) and General Theological Seminary (Manhattan), has been appointed managing editor in charge of editorial affairs of Morehouse - Barlow, publishers and suppliers to the American Church for over 75 years. ¶ Italy has 7,000 apostate priests (ones who, because of personal doubts, have left their cures without permission, without intent to return); forbidden by a 1929 agreement between the Church of Rome and the Italian Government to hold jobs which would bring them into contact with the public, many are unemployed transients. ¶ If your birthday falls between the last Ember Day of Autumn, 23 September, and the last Ember day of Winter, 23 December, you may wish to "re-

WANTED

A Doctor of Veterinary Medicine to hang out his shingle in Eureka Springs, a town of 1,500 people (most of them have moved there after considering other locations) in a section of the Arkansas Ozarks devoted largely to tourists, water sports, sightseeing, and stock raising, and where life is paced and priced to be enjoyed. With the loss of the town's only veterinarian, the nearest physician to the furred and feathered is a Churchman in Berryville, twelve miles and mountains away, and he is greatly overworked. The spot is open to a D.V.M. who is hankering for some time for himself and his family, for fishing, and for the leisure life that the Ozarks offer, especially in lovely Eureka Springs.

new" your "subscription" to the Anglican Digest. ¶ The Dean of the Church Divinity School of the Pacific will spend his sabbatical year circling the world on a Fulbright Lectureship: after a tour of the Near and Far Easts with his family, he will lecture on New Testament studies during the Spring (1962) semester at the University of Utrecht in Holland. (The University is connected by Gothic cloisters to the Church of Saint Martin, once the Cathedral Church of the Bishops of Utrecht, but now in the hands of Dutch Calvinists. Utrecht is the see city of the Archbishop of the Dutch Old Catholics, a body which separated from Rome in 1724 and later became the center of unity for German, Austrian, Swiss, and Polish Catholics who could not accept the development of Papal Supremacy after the Vatican Council of 1870, which made the infallibility of the Pope in matters of faith and morals a compulsory belief for Romanists. Since 1934, the Old Catholics have been in full communion with the Churches of the Anglican Communion.) ¶ In the Cathedral Church of St. Peter and St. Paul (Washington, D.C.), a great-grandson of the late President Theodore Roosevelt recently took to wife a descendant of two signers of the Declaration of Independence. ¶ Of 67 dioceses which answered an inquiry, one has an endowment for the episcopate of more than $2,500,000; another has an endowment of more than $1,000,000; seven have endowments of between $500,000 and $1,000,000; 38 have endowments of between $100,000 and $500,000; thirteen have endowments of less than $100,000; and seven have no endowment for the episcopate as a matter of principle. ¶ "It's harder to conceal ignorance than to acquire knowledge." ¶ The bell in the tower of St. John's Church, Washington, D.C., was cast from the metal of a British cannon captured during the War of 1812. ¶ For only the cost of postage, the General Theological Library, 53 Mount Vernon Street, Boston, Massachusetts, will lend any religious book or magazine to any person who will promise to take care of the same; the publications are sent to those who request them complete with materials for return mailing. ¶ The new Chancellor of the University of Texas is a Churchman and a graduate of the

The most influential of all educational factors is the conversation in a child's home. Home should be the ground floor of heaven, a seminary for the soul.—*The (Diocese of Eau Claire) Herald*

University of the South (Sewanee, Tennessee). ¶ Pending construction of its building, St. Augustine's Church, Washington, D.C., is meeting each Sunday in a well-known Capitol seafood restaurant. The arrangement required two dispensations: those of the Bishop Coajutor of the Diocese, and of the Alcoholic Beverage Control Board of the District. The District of Columbia law requires an entrance to a bar to be at least 400 feet from the entrance to a church; it says nothing about a Church moving into the same room with a bar, and the restaurant has a service bar in its dining room. ¶ A great - grand - daughter of John Davison Rockefeller lately took to husband a Scotsman in St. Andrew's Dune Church, Southampton, Long Island. ¶ Churchmen who served in Fiji or the Solomon Islands during World War II may wish to communicate with John W. Alcorn, 3962 Clay Street, San Francisco 18, California; a placque enscribed with their names is planned for the new Cathedral Church of All Saints (Diocese of Melanesia) on Guadalcanal. The names of those who have since died are also wanted. ¶ Americans spend 11 billion dollars a year for alcoholic beverages. ¶ Some EBC members are doing their Christmas shopping early and easily: they have ordered year-long memberships in the EBC for their friends. Gift memberships ($10) arranged now will put the first Book-of-the-Season in friends' hands the week before Christmas. ¶ Next door to St. Martha's Church, Dearborn, on land donated by the late Mrs. Henry Ford (neé Clara J. Bryant), the Diocese of Michigan is putting up a new building ($290,000) to house the 24 residents and several staff members of St. Peter's Home for Boys, which for twelve years has been caring for neglected boys in an old parish house in Detroit. ¶ Forty-three percent of the clergy of the American Church come from other Christian bodies; Methodists lead, Presbyterians and Baptists follow, Roman Catholics are in fourth place. Forty-five percent of the present clergy began in some type of secular work before deciding to study for Holy Orders; 23% began as teachers; 18% in office jobs; 18% in managerial positions; 13% in sales; 11% in communications (newspapers, radio, TV, etc.); 6% in manual labor; 3% in medicine, dentistry, or law; 2% in farming, and 6% in various other occupations. ¶ Sometime ago the daughter of the Bishop of Arkansas took a husband in her father's cathedral church in Little Rock. ¶ Kenyon College's Bishop Chase Medal for devoted and distinguished service to the Church recently was awarded to its fifth recipient: Clifford Phelps Morehouse, Secretary and Editor of More-

house-Barlow, Editor of *The Episcopal Church Annual*, longtime Editor of *The Living Church* magazine, deputy to many General Conventions, member of various commissions, and author of several books and pamphlets. ¶ The new St. Matthias's Church at Oakridge (a suburb of Vancouver, British Columbia) has an 18-foot mosaic window in the shape of a cross, made from fragments of stained glass gathered from the floor of Christ Church Cathedral, Canterbury, England, after World War II bombing raids. ¶ The son of the inventor of the Gregg Shorthand system recently took a wife in Christ Church Cathedral, Indianapolis. ¶ When the newly enthroned Archbishop of Uganda appeared at the west door of the Cathedral Church of St. Paul, on the hilltop of Namirembe in Kampala, Africa, to give his blessing to the congregation outside and to the Diocese and Province, he *carried* his mitre. As he came to the end of the blessing, the thousands of Africans in the crowd greeted him with the cry, "God save the Archbishop! Put on your hat!" He did. ¶ During a fourth century famine, St. Ambrose, Bishop of Milan (Italy), hit upon the idea of stretching the little meat available by coating it with egg and bread crumbs, thus inventing Veal Cutlet Milanese. ¶ If the address on the last page is incorrect in any way, please let us know. ¶ Robert Penn Warren (author of *Brother to Dragons, All the King's Men*) will return to Yale University in Spring 1962 as Professor of English; he taught there from 1950 to 1956 as Professor of Playwrighting. ¶ The rectory at Hood River (Eastern Oregon) was recently damaged by fire; its occupant, the Rector of St. Mary's Parish, is the former Chief of the Canyon City Fire Department. ¶ Last year, one American bishop was serving as president of twelve organizations, honorary president or vice-president of three groups, chairman of five others, member of five more, editor of one magazine, and chaplain to a secular social society. ¶ The American Church's recently-constituted Missionary District of Taiwan (Formosa) encompasses ten million people, four percent of whom are Christians of some 50 different groups. Ten years ago the Church was not at work on the island; today there are four priests (two from the Holy Catholic Church in China), a deacon, many lay-readers and workers, and seven congregations. The Roman Church, which intensified its work about the same time, has some 600 foreign priests and nuns stationed there. ¶ God willing, the next issue of The Anglican Digest will be placed in the mail shortly after the forthcoming Winter Ember Days.

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